DOCUMENT RESUME

ED 248 686 FL 014 419

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TITLE Foreign Students and the Tutoring Practicum: Intercultural Literacy for Students of Language and Culture beyond the Classroom.
PUB DATE Nov 83
NOTE 43p.; Paper presented at the Annual Meeting of the American Council on the Teaching of Foreign Languages (San Francisco, CA, November 24-26, 1983).
PUB TYPE Reports - Descriptive (141) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Course Descriptions; *Cross Cultural Training; *Cultural Awareness; *English (Second Language); *Foreign Students; Interpersonal Communication; Language Teachers; *Practicums; Second Language Instruction; Teacher Education; *Tutoring
IDENTIFIERS Michigan Technological University

ABSTRACT

A practicum for teachers of English as a second language at the Michigan Technological University allows American foreign language students and foreign students enrolled at the institution to be paired for tutoring in cultural facts and awareness. The course has a minimum of two contact hours per week, and participants are involved in three areas: intercultural broadening; practical assistance in how to fill out forms, use the bus system, open a bank account, and so on; and conversational activities, including practice with pronunciation, vocabulary, and grammar as needed. Students must comply with three basic requirements to receive credit: (1) each participant must tutor his partner two hours a week; (2) each participant must attend three group meetings per term to exchange ideas and experiences from the tutorial sessions through structured exercises; and (3) each participant must submit two written reports of the content and progress in tutorial sessions. Students wishing to receive extra credit must also prepare a scrapbook of materials defining the individual as a member of a particular cultural group. Course materials are appended. (MSE)

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FOREIGN STUDENTS AND THE TUTORING PRACTICUM: INTERCULTURAL LITERACY FOR STUDENTS OF LANGUAGE AND CULTURE BEYOND THE CLASSROOM

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Michigan Technological University

Nov 1983

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Not since the audio-lingual revolution has there been so much attention focused on methodology as there is presently on the "teaching" of culture. For many years culture was reduced to a two-semester course in which great emphasis was placed on the study of monuments, governments, politics, the lives of musical composers and artists. Perhaps a form of culture, this still did not satisfy the innate desire of the student to know the person about whom he or she was studying. The student did not realize what it was to be a Frenchman or a Spaniard but only knew about his history and overt manifestations of his essence. He never reached the covert, "out of awareness" aspects of the target community.

Today, with the great emphasis on humanising education, foreign language educators again have at their disposal the one intrinsically human device to humanize language—not as a tool or means but as the end itself. People have a great desire to know other people—their life style, habits, family and friendship bonds, ceremonies and languages to mention a few. The foreign language teacher must immediately capitalize on this desire and place the student in a situation through which he or she will finally realize the desire of being a Frenchman or Spaniard. This is "teaching" culture—to lead the student through a

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process whereby he will go from the cognitive aspects of language study to the affective. Here he will be as much a Frenchman or Spaniard as his psyche and innate talents will allow and not simply know about the target people.

The responsibility for this process of acculturation falls heaviest on our shoulders: the foreign language teachers of America. Since language and culture are parts of the same fabric, how can one possibly be taught without the other? If communication is to be full and real, if a current style of humanism is to be proclaimed as a valuable reason for foreign language study, the learning process must become both a bilingual and a bicultural process. Understanding, tolerance, and more importantly respect for cultural differences must complement knowledge of language differences. One of the ultimate purposes of teaching a foreign language must be to enable students, whatever the language of concentration, to become better global communicators. The future of the planet, as E. T. Hall has expressed it so eloquently, depends on man's transcending the limits of individual cultures. "There is a great need to revise and broaden our view of the human situation, a need to be both more comprehensive and more realistic, not only about others, but about ourselves as well. It is essential that we learn to read the silent communications as easily as the printed and spoken ones. Only by doing so can we also reach other people, both inside and outside our national boundaries, as we are increasingly required to do."[1]

Effective communication as a goal must involve not only the mastery of certain technical verbal skills, such as pronunciation, grammar, and vocabulary, for this would produce what Milton Bennett

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calls a "fluent fool."[2] Rather, the ability to communicate with people of other cultures involves other sorts of skills—those more out-of-awareness skills which we like to label as nonverbal, and which need to be taught along with the verbal skills. These include an awareness of the values that define the way one thinks about the world, one's perception of the world, and one's interpersonal relationships, all of which affect one's ability to communicate with people of other cultures.

How do we accomplish this very complex task? Perhaps in a variety of ways, depending on our specific goals, objectives, and the resources available to us. And perhaps also, by examining the structure of the educational process itself and how it, too, "molds" our thought processes.

The Intercultural Literacy Practicum for Students of Language and Culture incorporated into the Humanities curriculum at Michigan Technological University was an experiment in acculturation which attempted to address the issues raised above.

HU460, SEC. 2: Intercultural Literacy Practicum
for Students of Language and Culture

1) Rationale
2) Goals and Course Content
3) Role of Facilitator
4) Feedback and Evaluation
5) Exercises
6) Suggested Ways of Implementing the Program
7) Bibliography of Relevant Materials

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In devising any curricular program, it is necessary that rationale and objectives be clearly delineated. The following justifications were consequently offered as reasons for instituting the tutoring practicum at Michigan Technological University:

Rationale 1: People Resources

After some research, the writer came to the surprising conclusion that people and place resources (and particularly people resources) are not necessarily less available to teachers than instructional materials are. In a report published in the May 1982 issue of ACTFL Annals, the author concludes that guest speakers, visitors and foreign exchange students are available to at least one-half of all foreign language teachers.[3] Even more surprising is the fairly low frequency of use of people resources by foreign language teachers. The low frequency of use is bewildering because the report reveals that people resources received higher ratings from students than every other type of instructional material offered.[4]

Michigan Technological University is located in Houghton, Michigan, a somewhat isolated rural community in the Northern Upper Peninsula of the state. The nearest major metropolitan center is Minneapolis which is situated approximately 370 miles southwest of Houghton. The approximate student population is 7,000. Because of its national and international reputation in engineering sciences and curricula, on any given year between 200 and 400 international students (not including wives and family members) are enrolled as full and part-time students, serving as resources for the intercultural enrichment of the student body, and of our language students in particular.

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Rationale 2: Contact Hypothesis

The one-on-one relationship between International and American student is the unique feature of the Practicum, and perhaps one of the more attractive for participants. From anthropological research, we know that primates learn primarily from their peers, not from adults. Yet, few schools are organized according to these principles. Large classes force teachers into becoming disciplinarians. In this sense, school life is an excellent preparation for understanding adult bureaucracies: it is designed less for learning than for teaching you who's boss and how bosses behave, and keeping order.

The guiding philosophy of education has within it the implicit notion and culturally patterned belief that a teacher's job is to transmit a body of knowledge to students. But many people learn better by teaching others, not by listening to professors. This, then, is one of the underlying hypotheses behind a Practicum program: that students will learn more from their peers in a self-instructional environment.

Foreign students find it easy to be included in social and academic groups but difficult to be accepted into the inner circles. In many cases the International student may be searching for an intimacy and closeness in social relations which is largely absent from American social and academic life. The Practicum provides this opportunity for more personal contact with peers and instructor.

Rationale 3: Logistics

Michigan Technological University is on the quarter system. For first-year language programs, 50-minute classes are taught four times a week. Second-year classes meet only three times weekly for

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50-minute intervals. This is insufficient time to teach the mechanics of language thoroughly, let alone the cultural aspects of communication.

Also, most students of foreign language at MTU do not go beyond the second year of instruction. There are no minor or major programs in foreign language at our University at the present time. Consequently, if we don't cultivate cultural literacy early, we lose many of them forever. There is no requirement for enrolling in the Practicum other than previous or concurrent enrollment in a first-year foreign language class: French, German or Spanish. We attempt to have the students view the program not as an independent self-instructional unit, but as an important interconnected component of the traditional language course. If a student enrolls in a language course, enrollment in the Practicum is encouraged but never required. Reasons for this are essentially administrative and logistical. It remains impractical at the present time to require students already enrolled in elective foreign language classes to also enroll in the Practicum as an additional communications lab. We believe, however, that this type of language and culture extension module for language courses will become feasible in the near future with the implementation and strengthening of our Foreign Language and Area Studies Certificate Program. The Practicum model could more easily be installed at those institutions where foreign language requirements are already in place.

Aside from the more objective rationale used to justify the implementation of the program, there were more specific goals or objectives which the writer had in mind to implement with the Practicum. These goals led essentially to a definition or description of course content.

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Students wanted very much to meet and talk with foreign counterparts. They most often give as a reason for enrolling in the program their desire to understand and help foreign students understand them. The social and academic relationship established through the Practicum is, therefore, a reciprocal one. As the American student contributes to the adjustment of the foreign student, he is able to broaden his perspectives and learn about himself. As the foreign student helps his American colleague to grow and expand his or her horizons, he serves some of his own needs for adjustment to American culture.

Another specific objective for the program was to give my language students the opportunity to use their skills outside the classroom with native speakers of Spanish in as real-life a setting and situation as possible. Many of the International students are married and often live with large families, including siblings and in-laws. These family settings provide good opportunity for language and intercultural learning. Students of language are able to practice language skills in natural, non-threatening settings.

Finally, it is important to recognise that students have diverse learning styles. Most of the students who enroll in the Practicum are heavily oriented toward the mini-course, special projects, and short-range goals. These are the students who seek immediate application of what they are learning. And so, another goal for the Practicum was to allow students the opportunity to make the best possible use of their time during the ten-week term.

In formulating goals, objectives, and course content, the writer had to consider a variety of variables: teaching schedule and the additional time required for the Practicum, curricular load demands

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placed on students, and determining a practical plan of action with attainable goals and objectives. Finally, and perhaps more importantly, it was necessary to formulate a set of variables for meaningful interaction. The "contact hypothesis" mentioned above was offered as a plausible rationale for effective intercultural learning. We all know, however, that just getting two people together does not necessarily result in a positive, meaningful relationship. The necessary variables would imply responsibility on the part of both students and facilitator for interacting meaningfully. The following variables were decided upon:

Five Variables for Meaningful Interaction

1. Equity of Status
2. Supportive Environment
3. Prior Knowledge about the Culture
4. Intensity and Duration
5. Meaningful Course Content

Variable 1: Equity of Status

By equity of status is meant that credit will be assigned to both International and American students for equal work. In the case of the Practicum at MTU this is one credit, per participant, per quarter (free humanities elective). All participants are given the option of two-credit projects. Equity of status implies equal privilege as well as equal responsibility, and it is important that the facilitator clarify this point from the outset.

In matching tutors and tutees, it is important that the facilitator also consider compatibility factors, including sex and age.

Prior to the pairing of tutor and tutee, participants undergo a brief interview and initial screening process. Although it is not always possible or desirable to pair students according to specific preferences, it is certainly not wise to disregard all preferences in matching partners. Another interesting exercise undertaken prior to final pairing is to have the participants individually complete a sample values description or assessment of cultural values (see appendix). If wide and extreme divergences are exhibited, then further questioning or screening may become necessary. Results obtained from such sample questionnaires on value descriptions both before and at the conclusion of the 10-week course can provide interesting information to both participants and facilitator. The questionnaire can be used as an objective measure for both participants and instructor of perceptual and intercultural growth.

Variable 2: Supportive Environment

Through the Practicum students are given the opportunity to arrange their own schedules for meeting and consultation with tutors and tutees. Usually, the meetings take place off campus and often at the homes of the International or American students. American students often invite their international partners home during holiday vacations. This intercultural exchange provides the support necessary to maintain an optimum learning situation for both participants. Aside from the two-hour weekly meetings which are arranged individually among pairs, between three and four informal gatherings for all participants are held at the facilitator's home during the term. These are required sessions in which all participants come together to share information and exercises. Usually, the meetings are held in the evening, with

the facilitator providing beverages and snacks. Students often volunteer traditional ethnic recipes, much to the delight of all the participants

Variable 3: Prior Knowledge about the Culture

The more information the American student acquires concerning a particular target culture in advance, the more likely it is that the interaction between himself and the International partner will be successful. American students may acquire cultural background either in the foreign language classroom or in a more structured history, geography, or cultural anthropology class which students take concurrently or prior to the Practicum. If this is not possible students should be provided with short, independent reading lists which they can research on their own. Students are also provided with guidelines as to how to go about interviewing native speakers and informants (see appendix).

Variable 4: Intensity and Duration

The intensity and duration of the Practicum will vary depending on administrative, curricular, and logistical factors. Michigan Technological University is structured on the 10-week quarter system. Most engineering students are saddled with heavy curricular requirements, and Humanities faculty often carry heavy teaching loads. These variables determine the overall shape of the Practicum in terms of requirements, credit, and duration.

Variable 5: Meaningful Course Content

The final variable which we will consider here entails several individual factors, including role of the instructor, feedback and evaluation of students, exercises and assignments, suggested ways of implementing the program, and a bibliography of relevant materials. A

TEACHER/STUDENT LIMITATION + MEANINGFUL RELATIONSHIP = HU460, SEC. 2
VARIABLES VARIABLES REQUIREMENTS

complete course description of HU460, section 2 is included in the appendix for the reader's reference.

The shift in the Practicum is to self-learning because the Practicum stresses facilitating learning over traditional learning. The role of the instructor is more that of a facilitator than a supervisor. His prime responsibility is to reduce his importance to help learners arrive at their own freedom to learn. For optimum learning, students need to be self-motivating. Therefore, it is important to work with students to develop self-directional attitudes. Participants in the Practicum are made to recognise early on that everyone in the group sessions takes some responsibility for facilitating group interaction. Students understand that their prime responsibility is to their tutee or tutor, and not necessarily to the instructor.

Feedback and evaluation procedures which the facilitator will draw upon for ultimate evaluation of the participants are important to the success of the program, and are essentially predetermined by the teacher/student limitation variables. The evaluation criteria for HU 460, section 2 are listed in the Course Description (see appendix). These are carefully explained to the students at the beginning of the term. Along with the regular requirements, including individual and group encounters, written reports, optional scrap books for additional credit, and regular attendance, students are provided with lists of suggested activities which individuals can undertake with their partners and which serve as useful backup in the unlikely event that students discover they "have run out of things to do together." Students are also encouraged to keep journals or diaries of their shared experiences, work, and interaction. These are helpful references

in preparing the required written reports for the term.

Finally, students and facilitator participate in a wide assortment of exercises and assignments which are prepared in advance by the instructor and which constitute one of the more important interactional learning components of the course. These may incorporate maps, foreign script, critical incidents, culture assimilators, gestural behavior exercises, slides and other values conflict learning exercises.

In bringing to awareness a geographical perception, one also brings to awareness one's perception of a people. How important are other people to us? Oftentimes, this is brought home to us in the maps we draw and in our knowledge of geography. If we don't know where a country is or if we put it in the wrong place on the map, we are off to a bad start. At the beginning of the term then, participants are asked to draw maps of their world, their country, to identify major landmarks, and to draw as well maps of the countries of the target cultures.

Interesting results are often obtained when the International students are asked to write out their own names in their own script. Discussion ensues on the relationship between language and perception, language and reality, language and culture. The reality and perceptions of a people are oftentimes determined or influenced by the spoken and written language.

As Earl Stevick has underscored in his book, Teaching and Learning Languages, "if verbal communication is the pen which spells out details, nonverbal communication provides the surface on which the words are written and against which they must be interpreted."[5] The primary

focus of cultural literacy in the Practicum is nonverbal communication. And knowledge about nonverbal communication must be assimilated rather than learned as a list of facts. Cultural literacy cannot be imposed on students. Rather it must come from within. It should be made to live in the hearts and minds of students through experiences and activities of various kinds, in an atmosphere of delight and discovery. Critical incidents prove helpful in the learning and teaching of nonverbal communication skills. These types of exercises are helpful in that they serve to exorcise, so to speak, ingrained, almost unconscious assumptions that we may have about a culture, or about our own cultural beliefs. Through general discussion, students acquire a broader perspective on the world, and a greater appreciation of other cultural beliefs and attitudes from which they will build a broadened base for value judgments in later life. The critical incident "A Gift of a Bag of Milk" (see appendix), for example, raises questions of obligation and perception. Most often students will focus on the milk as the major item, and forget about the bag, a very useful commodity in third world countries as a container for all kinds of goods. Some of the critical incidents such as "The Parable" (see appendix), make for very heated discussions which can last for hours. Another very useful way of soliciting discussion is to ask the participants to prepare their own critical incidents based on individual cultural backgrounds (see appendix).

Another very useful exercise is the culture assimilator. This is a type of exercise which presents a problem involving <u>two</u> cultures which come into conflict. The student is presented with alternative clarifications or resolutions to the particular conflict. Oftentimes,

the alternatives offer insight into the reasons behind the conflict or misunderstanding. Students select the best alternative and then discuss them, or they offer other alternative solutions. Exercises such as these attempt to get the students to accept diversity and to develop attitudes of tolerance and understanding. These exercises will bring into awareness elements of American culture that the students are not conscious of until they study models of others' behavior.

Culture assimilators and critical incidents open a window on the world which can also serve as a mirror to better understand our own culture. There are two essential ways of looking at value systems. One we might call the "etic" value system and the other the "emic". Both of these terms have been coined from phonetics. The "etic" system, as applied to phonetics, focuses on sound, but most importantly without implied variations in meaning. The "emic" system looks at variations in meaning through sounds. There are many "emic" value terms which don't translate very well across cultures, terms such as "privacy," "honor," "power," and even "education." The "emic" value terms are what give students a new window on experience. The "etic" systems refer to all those values which we find in all societies, universals such as dignity and love, for example.[6] Critical incidents and culture assimilators are good ways of bringing "emic" and "etic" value systems to the fore, of making students recognize that while we may all share a common humanism, at the same time we do have different value systems and cultural perceptions of the world. Every culture is unique and must be understood in terms of its own concepts. As Milton Bennett wisely observes, we cannot always do unto others as

we would have them do unto us. Bennett urges us to "overcome the golden rule," to develop in every student the ability to view another culture as the ideas and actions of another society and not as something which can be understood in our terms.[7]

Slides can also serve as useful tools in intercultural learning. Well-selected slides can evoke lively and valuable discussion when focused on interpretation of meaning. With a slide taken during a particular feast or holiday (i.e. Christmas in Mexico), the instructor might ask such questions as: Where is this? When is this? Who are these people? What are they doing? Simple questions such as these will often elicit a variety of interpretations from International and American students, bringing to awareness a diversity of perceptions and interpretations of meaning across cultures. A helpful exercise for the end of the term is to ask students to take two or three slides of their own to show to others in the group. Students can discuss their perceptions in terms of objects, people or target situations while presenting alternative ways of viewing and thinking about the world across cultures.

Another quite common but nonetheless useful perceptual exercise is the one designed by the American psychologist E. G. Boring, "Two Ladies" (see appendix), which evokes a great deal of discussion on perceptual differences, and which the students enjoy because it is also entertaining.

A further assignment which can be used quite meaningfully, depending on the audience, is the "Draw Your House, I'll Draw Mine" exercise. Those of us who grow up in a world of rectangles are going to grow up with different perceptions than those who grow up in an environment of

circular shapes. This exercise may also serve to focus on the development of communication within cultures, which for most of us begins relatively early. The circumstances and cultural influences surrounding the early development of communication reveal much about the way in which we communicate as adults.

As the participants draw their particular houses (or interiors of), they answer questions. Where did you learn to communicate? Where in the house did most of the communication take place? What meaningful areas, outside the home, were the most likely to bring about communication and meetings with other people?

Some caution is advised in the use of this exercise. Sensibilities may be offended if the American house graph is used as a model. We must remember that not all cultures live in American style houses. Foreign and American students may also find it painful to discuss their childhood experiences, since emotional recollections can get in the way of objectivity. It is important to debrief the participants before undertaking the exercise, to send out feelers, in other words, to see if the exercise will be worthwhile for all concerned. Often, the success of this assignment will vary with the type of audience.

As the participants reach the end of their 10-week session, evaluations and reports reveal attitudinal growth in cultural literacy. Change in attitude does not mean that the student learns to discard his own culture, even if it were possible to do so, or even that he should value it less highly which is never the case. Rather, cultural literacy predisposes the student to perceive both his own behavior and that of his counterparts more objectively. The ideal is to move the student from his native milieu (first or primary culture) to a different

cultural orientation (second adoptive culture) in order to arrive at a synthesis (third mileu culture), which was created in the process of sharing and relating his society, or sections thereof, to his tutee (or tutor), and the other participants. (See appendix for sample student evaluations and reports).

The HU460, section 2 Practicum at Michigan Technological University was implemented with the necessary support from the administration after the preparation of a workable credit schedule. The backing of the administration, be it supervisor or department chair, is a crucial factor in the implementation of such programs. It is also important that colleagues research and seek out other programs similar to yours and collaborate.[8] Contact with the Foreign Student advisor is also helpful. Ethnic clubs or organizations on campus or in the local community can be tapped for cultural resources. Involvement in foreign student orientation programs is highly recommended.

Enrollment in the program stood at four when the pilot was initially installed in the Winter quarter of 1982. In the Fall of 1983, 23 students were officially registered with a total enrollment of 36. The Practicum program has helped foster interest in the learning of foreign languages. There has been a sizeable increase in foreign language enrollment since the Practicum was first implemented. For further information, please address inquiries to Sandra M. Boschetto, Dept. of Humanities, Michigan Technological University, Houghton, Michigan 49931.

NOTES

1. E. T. Hall, The Hidden Dimension (New York: Doubleday & Company, Inc., 1966), p. 6.
2. Richard Browning, "Overcoming the Golden Rule," Pacific North-West Council on Foreign Languages Newsletter, VII, 4 (Summer, 1983), 1.
3. Henry M. Brickell and Regina H. Paul, "Ready for the '80s?: A Look at the Start of the Decade," ACTFL Foreign Language Annals, XV (May, 1982), 180.
4. Henry M. Brickell and Regina H. Paul, 180.
5. Earl Stevick, Teaching and Learning Languages (New York: Cambridge University Press, 1982), p. 163.
6. Notes taken at the workshop directed by Dr. John Condon, "Understanding Intercultural Literacy," and held at the Stanford Institute for Intercultural Communication, July 31-August 5, 1983, Stanford University, California.
7. Richard Browning, "Overcoming the Golden Rule," 1.
8. See article by Mónica Flori, "The Hispanic Community as a Resource for a Practical Spanish Program" in ACTFL Foreign Language Annals, XV (May 1982), 213-215; also "IDEA Program Taps Cultural Resources" by Richard Browning in Pacific Northwest Council on Foreign Languages Newsletter, VII, 4 (Summer 1983), 12. The last article describes the program in place at Oregon State University, designed to tap the intercultural resources of foreign students at OSU (there are more than 1,000) by arranging for them to teach such classes as art, cooking, language, music and social studies to kindergarten through 12th graders in the Willamette Valley.

HU460, SEC. 2. HUMANITIES WORKSHOP: INTERCULTURAL PRACTICUM FOR STUDENTS
Fall, 1983 OF LANGUAGE AND CULTURE

Content of Workshop

International and American students exchange language skills and cultural information twenty hours a term (two hours of contact per week is the minimum for ten weeks).

Mainly involves all participants in three essential areas:

a) intercultural broadening, b) practical assistance (how to fill out a form, use the bus system, open a bank account, etc.), c) conversational activities (practice with pronunciation and/or vocabulary and grammar). These activities will vary depending on the particular needs and fluency of the International and/or American students.

Credit and Requirements

IN ORDER TO ENROLL FOR HU460, SECTION 2, AMERICAN STUDENTS MUST BE CONCURRENTLY ENROLLED IN A FOREIGN LANGUAGE CLASS AT MTU. Advanced foreign language students who have placed beyond third year and who wish to maintain fluency and contact with the language are also eligible. Placement preference will be given to those students who have not participated previously in the program.

ALL INTERNATIONAL AND AMERICAN STUDENTS ARE ELIGIBLE TO REGISTER. ONLY STUDENTS OFFICIALLY ENROLLED AT THE UNIVERSITY WILL BE AWARDED CREDIT FOR THE WORKSHOP UPON SUCCESSFUL COMPLETION OF THE TEN-WEEK TERM.

THE HUMANITIES DEPARTMENT AWARDS ONE (1) FREE ELECTIVE CREDIT FOR THE WORKSHOP. THE CREDIT IS AWARDED ON A PASS/FAIL BASIS (NO GRADE POINTS). STUDENTS MAY REQUEST THE GRADE OPTION IF THEY SO DESIRE.

Careful consideration to the time commitment is important from the outset. Be sure to read over the specific requirements carefully. If you are unsure as to the feasibility of devoting the required 20 hours minimum to the workshop, it would be advisable that you not enroll. In past experiences, it has proven traumatic for some international students to lose a tutor or tutee in mid-term.

Requirements

Students must comply with three basic requirements in order to obtain "satisfactory" credit:

First, each participant must tutor twenty hours per term, meeting twice a week for an hour with the tutees. Often participants will arrange their own schedules weekly or semi-weekly; the important issue is to meet consistently and for the minimum required period.

Appendix

-1a-

Second, it is mandatory for all the participants to attend three group meetings per term. The goal of these meetings is to exchange ideas and experiences gathered in tutorial sessions with the other participants and instructor. Participants will engage in structured exercises. Most group meetings will be held Saturday or Sunday evenings at my home. The first required introductory meeting is Saturday, September 10 at 8 p.m. (917 7th Ave. No. 6 in Houghton). Home phone: 482-4903 Work: 487-2016

Third, the third requirement consists of two written reports (averaging approximately 3 pages each) that must be handed in to the instructor during the fifth and ninth weeks of term, indicating in detail what was covered during the tutoring sessions and offering an evaluation of the tutee's progress.

Those participants wishing to receive TWO credits for the practicum are required to prepare individual scrap books to share with their partners (and with the instructor and other participants). Scrap books would include:

maps
photographs
drawings
illustrations
completed exercises

and other culturally significant material which defines the individual as a member of a particular cultural group. A sample title for the scrap book might be "One day in the life of Joe Smith," or "One day in the life of Juan Rodrfguez."

Students are also encouraged to keep file cards on hand covering contents of each tutoring session in order to facilitate organization of data on student progress.

SHARE INFORMATION CONCERNING:

Structure of homes

Use of spaces in homes

Use of bathrooms and water

Concept of family; how friends are made

Life of young people

Dating (?)

Courtesy: gestures and expressions of greeting and farewell

Courtesy: introductions

Courtesy: when to give gifts

Humor

Public transportation: useful information

"Paying your way" and the respectable use of money

Perceptions of traffic and driver/pedestrian roles

Some things to know about small town/rural life

Regionalism

Entertainment: when, how, where, with whom

Meals: when, how, where, with whom

Foods

Concept of time, work and leisure

Concept of honor, dignity, individualism or interdependence

Education

Sign language: nonverbal do's and don't's

Function of beauty and art in life

Consequences of geography

History and politics

SUGGESTED PAIRED ACTIVITIES (for cultural broadening and/or conversational practice)

Magazines - readings/translation (vocabulary building)

Share birthday celebrations/other festivities

Cooking - recipes/preparing dishes together

movies

shopping trips

outings (camping, fishing, etc.)

games/sports

role playing

help with assignments

letter writing

"twenty questions"

share a meal (share vocabulary)

drills (vocabulary)

notional/functional situations: invent your own

Remarks:

The distinguishing features of the Tutoring Workshop lie in the diverse perceptions, values and language acquisition which the tutor and tutee bring to the working relationship. The effective cross-cultural relationship will embody attitudes of acceptance, flexibility, patience, creativity, intuition and sensitivity along with skills for differentiating among the descriptive, interpretive and evaluative levels of communication.

Being aware of and pointing out similarities in perception, values and behavior is as important as understanding cultural differences. The similarities can provide bridges from which to examine the differences.

In general, the goal of the workshop is not to seek to eliminate cultural differences. Even unconscious movement in this direction may be greeted with negative feelings, the supposition that tutor or tutee is engaging in "cultural imperialism," and a quick end to the counseling relationship. If either participant fails to communicate openness and the other attitudes mentioned above, rapport and trust are not likely to develop. The participant may prefer avoidance to the alternative of frustration and possible confrontation.

A fruitful cross-cultural relationship will usually entail a joint exploration of meanings. The cross-cultural workshop has a culture-learning component, aside from the obvious linguistic one. The outcome of the interaction will be a sharing of perceptions, and values and an enrichment to both sides.

Dr. Sandra M. Boschetto

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- Intercultural Ready Reference
- Reading Between the Lines

Intercultural Press, 70 West Hubbard St., Chicago, IL 60610, (312) 321-0075

- American Cultural Patterns: A Cross-Cultural Perspective
- Intercultural Sourcebook: Cross-Cultural Training Methodologies
- Interact Series
- An Introduction to Intercultural Communication
- A Manual of Structured Learning Experiences for Cross-Cultural Learning

Pergamon Press, Maxwell House, Fairview Park, Elmsford, NY 10523, (914) 592-7700

- Cross-Cultural Encounters
- Cultures in Contact
- Dictionaries of the World
- Handbook of Intercultural Training
- International Journal of Intercultural Relations

SAGE Publications, Post Office Box 5024, Beverly Hills, CA 90210

- Cross-Cultural Perspectives on Learning
- Culture's Consequences: International Differences in Work-Related Values
- Handbook on Intercultural Communication

University Press of Hawaii, University of Hawaii, 2840 Kolowalu St., Honolulu, HI 96822

- Counseling Across Cultures
- Culture Learning: Concepts, Application, and Research
- Japanese Patterns of Behavior
- Perspective (Periodical)
- Transcultural Research in Mental Health

Others: See Stanford Institute for Intercultural Communication: Directory of Selected Resources, Intercultural Relations Institute, P.O. Box A-D, Stanford, CA 94305, (415) 497-1897

SAMPLE INDEPENDENT TEXTS

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Rothwell, J. Dan. Telling It Like It Isn't: Language Misuse and Malpractice. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1982.

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Samova, Larry A., Richard E. Porter, and Nemi Jain. Intercultural Communication: A Reader. Belmont, CA: Wadsworth Publishing, 1981.

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MARK WHERE YOU FEEL YOU PERSONALLY ARE ALONG THIS VALUES CONTINUUM.
NOW COMPARE AND CONTRAST WITH OTHERS OF SAME OR DIFFERENT CULTURES.
WHAT MISUNDERSTANDINGS MAY OCCUR AS A RESULT?

VALUE ORIENTATIONS

Group identification	3	2	1	0	1	2	3	Individual identification
Greater value is in thinking	3	2	1	0	1	2	3	Greater value is in doing
Emphasis is on competition	3	2	1	0	1	2	3	Emphasis is on cooperation
Rigid class system	3	2	1	0	1	2	3	No class system
"Rather lose argument than friend"	3	2	1	0	1	2	3	"Rather lose friend than argument"
Independence is encouraged	3	2	1	0	1	2	3	Dependency is the norm
Extended family is influential	3	2	1	0	1	2	3	Nuclear family is influential
Time is to be enjoyed	3	2	1	0	1	2	3	Obsession with time
Education system of lecture and rote memorizing	3	2	1	0	1	2	3	Education system of discussion and problem solving
Directness in interpersonal encounters	3	2	1	0	1	2	3	Indirectness in interpersonal encounters
Man in harmony with nature	3	2	1	0	1	2	3	Man controls nature
Innovative	3	2	1	0	1	2	3	Slow to change
Less public interactions with opposite sex	3	2	1	0	1	2	3	More public interactions with opposite sex
Fate determines future	3	2	1	0	1	2	3	Hard work determines future
Success determined by material accumulation	3	2	1	0	1	2	3	Success determined by harmony with others
Life is slow paced	3	2	1	0	1	2	3	Life is fast paced
Very little personal space required	3	2	1	0	1	2	3	Lots of personal space required
Formality	3	2	1	0	1	2	3	Informality
Superficial relationship	3	2	1	0	1	2	3	Deep relationships
Implicit speech messages (less needs to be said)	3	2	1	0	1	2	3	Explicit messages (more needs to be said)
Mediator for disputes	3	2	1	0	1	2	3	Direct reconciliations
Person at "top" takes responsibility	3	2	1	0	1	2	3	Person at "top" kicks blame down far as possible
Indirect eye contact	3	2	1	0	1	2	3	Direct eye contact

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INTERVIEWING NATIVE SPEAKERS AND INFORMANTS

Culture shock is a two-way street, as many visitors to American classrooms can painfully attest. Planning for an interview begins with concern for putting the guest at ease and establishing quick rapport. This is not so difficult to achieve. Everyone responds to people who are genuinely interested in them, especially when the interest is not marred by a display of ignorance so dismal as to be insulting. It does not generally go over very big to ask a visitor from Costa Rica about life in South America. Remember: Costa Rica forms part of Central America!

Preparation begins with locating the most detailed map available of the guest's country and studying it to get a feel for the land and place names. Next, a brief survey of the vital statistics of the country should be read. This need not exceed two pages in length; encyclopedias or almanacs are adequate sources. The background gleaned from the map and survey equips you with the minimum necessary knowledge to begin the next steps preparing the initial interview questions.

Prepare three questions on relatively neutral areas of the target culture that cannot be answered by yes or no. Questions that reflect a little background research concerning climate, food, music, and sports can be asked in the initial stages of the interview to break the ice. In addition to writing out these questions beforehand, and assuming the interview will be effected in the target language, you should practice your questions orally.

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Next prepare three more questions (both in writing and orally) concerning the things people like and dislike and the way people (but not necessarily the person interviewed) relate to each other. Would a typical person from X want a large or small family? Where do teenagers go for recreation? Do wives like to hold jobs outside of the home? What are some differences between city and country people? How are children disciplined? By whom? For which meals does the whole family get together? What responsibilities does each member of a family generally have? What are the most popular religions? How much social contact does a family generally have with the church leader?

Some questions should be avoided. Areas that have some social stigma associated with them obviously fall into this category. Potentially offensive questions include: How many years of schooling do you have? Do you have your own house/car/TV? What are your ethnic origins? To what social or economic class do you belong? When in doubt about how to word a question, try asking the guest "What question should I ask to find out X?"

Then prepare three more questions (this brings the total to nine) that directly relate to individual or common goals in the academic learning and social environments.

Each interaction with a stranger is an adventure into uncharted territory, and one cannot predict the turn of events. The informant, of course, should be invited to ask questions of the interviewers, too. To question is to discover. Interviews are structured, not to drive out the spontaneous, but to have something to fall back on to keep the conversation

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rolling, and to enhance obtaining certain specific information. Remember, our most becoming stance as students of culture is one of inquiry. The process of inquiry can be just as rewarding, if not more so, than the capture of ephemeral facts.

Sandra M. Boschetto
Michigan Technological University

A GIFT OF A BAG OF MILK. YOU ARE A MOTHER OF SEVEN CHILDREN. YOUR HUSBAND IS A LABORER. HE WORKS HARD, BUT WITH THE RISING COSTS AND LOW WAGES, YOUR FAMILY NEVER HAS ANY MONEY BY THE END OF THE MONTH. YOU KEEP HOPING AND PRAYING FOR SOME STROKE OF LUCK THAT WILL CHANGE THINGS. TODAY YOU HAD A LITTLE BIT OF LUCK. A MAN FROM THE STATE CAPITAL ARRIVED IN TOWN IN A TRUCK LOADED WITH PLASTIC BAGS OF POWDERED MILK. YOU JUST HAPPENED TO BE THERE WHILE THE MAN WAS MAKING A SPEECH ABOUT SHARING THINGS, ABOUT THE GOVERNMENT AND FOREIGN GOVERNMENTS, AND ABOUT THINGS THAT WERE NOT VERY INTERESTING TO YOU. BUT THEN HE STARTED GIVING AWAY THE BAGS OF MILK. HE GAVE YOU ONE! WHAT DO YOU THINK ABOUT AS YOU WALK HOME WITH YOUR PLASTIC BAG OF POWDERED MILK? WHAT WILL YOU DO WITH IT?

Condon, John C. and Fathi Yousef. 1975. An Introduction to Intercultural Communication. Bobbs-Merrill, Indianapolis, Indiana, p. 42.

THE PARABLE

"Rosemary is a girl of about 21 years of age. For several months she has been engaged to a young man named--let's call him Geoffrey. The problem she faces is that between her and her betrothed there lies a river. No ordinary river mind you, but a deep, wide river infested with hungry crocodiles.

"Rosemary ponders how she can cross the river. She thinks of a man she knows who has a boat. We'll call him Sinbad. So she approaches Sinbad, asking him to take her across. He replies, 'Yes, I'll take you across if you'll spend the night with me.' Shocked at this offer, she turns to another acquaintance, a certain Frederick, and tells him her story. Frederick responds by saying, 'Yes, Rosemary, I understand your problem --but--it's your problem, not mine.' Rosemary decides to return to Sinbad, spends the night with him, and in the morning he takes her across the river.

"Her reunion with Geoffrey is warm. But on the evening before they are to be married, Rosemary feels compelled to tell Geoffrey how she succeeded in getting across the river. Geoffrey responds by saying, 'I wouldn't marry you if you were the last woman on earth.'

"Finally, at her wits' end, Rosemary turns to our last character, Dennis. Dennis listens to her story and says, 'Well, Rosemary, I don't love you . . . but I will marry you.' And that's all we know of the story."

INSTRUCTIONS

1. Each participant writes down on a piece of paper, in rank order, the characters whose behavior he most approves, plus a sentence or two explaining his/her first choice.

2. Within your group, each with the others in the group, share the choices you have made. Not more than 15 minutes should be allowed for this discussion; its main purpose is to raise the issues, not to exhaust them.

3. Have you learned anything as a result of the discussion you have just had--anything at all? Other individuals from other groups will share what they have learned.

4. Can anyone point to some place, some source within your own past where you learned the values that caused you to take the position that you did? You will probably have some difficulty with this question; no matter. It is intended to be a difficult question.

William H. Weeks, Paul B. Pedersen, and Richard W. Brislin, eds. A Manual of Structured Experiences for Cross-Cultural Learning. Society for Intercultural Education, Training and Research, 1979, pp.24-26.

CRITICAL INCIDENT

It is customary to pay visits to your uncles and in-laws during the native festivities.

On one of thes occasions, an educationist called Obi went home with his newly married expatriate wife Valerie. They visited their eldest relation by name Kofi who offered them the native "Kola nut" as a token of appreciation for their courtesy call.

As the man left the parlour to get his tobacco from his room, Obi stood up, reached the saucer containing the kola and a small pen knife, and handed them to Valerie.

On the man's return, he found Valerie breaking the Kola. He never showed any resentment, but he neither took nor ate the nut.

When the husband and wife observed that their host never ate what he offered them, after removing their own share, asked for permission to leave. The guests and their hosts eventually left with mixed feelings.

Gabriel Nwakor

NIGERIA

Fall 1983

THIS IS JOHN'S FIRST TRIP TO SPAIN. HE DECIDES TO VISIT SOME FRIENDS IN SALAMANCA WHO LIVE ON CALLE MENENDEZ PIDAL. WHEN HE ARRIVES AT THE TRAIN STATION, HE DISCOVERS HE HAS LEFT HIS MAP OF THE CITY BEHIND IN MADRID.

JOHN HAS HAD PRIOR TRAINING IN THE LANGUAGE, ENOUGH TO FEEL CONFIDENT ABOUT ASKING AND UNDERSTANDING DIRECTIONS. HE WALKS UP TO THE FIRST PERSON HE FEELS MIGHT BE ABLE TO HELP HIM-- A WELL-DRESSED MIDDLE-AGED LADY WHO APPEARS TO BE WINDOW SHOPPING.

JOHN ASKS DIRECTIONS IN POLITE SPANISH. THE WOMAN HESITATES AT FIRST, THEN GIVES SOME INFORMATION. WHEN SHE REALIZES THAT JOHN IS A TOURIST SHE APPEARS WILLING TO PROVIDE FURTHER INFORMATION AND EVEN REPEATS THE DIRECTIONS.

JOHN THANKS THE WOMAN AND CONTINUES ON HIS WAY.

WE FIND JOHN AN HOUR LATER LOST AND CONFUSED. HE HAS NOT BEEN ABLE TO LOCATE HIS FRIEND'S HOUSE. JOHN'S REACTION TO HIS PREDICAMENT IS:

A. HE OBVIOUSLY DIDN'T UNDERSTAND THE WOMAN'S DIRECTIONS.
B. JOHN SHOULD HAVE ASKED MORE THAN ONE INDIVIDUAL FOR DIRECTIONS.
C. JOHN SHOULD NOT HAVE ASKED THIS WOMAN FOR INFORMATION.
D. THE WOMAN WAS INTENTIONALLY DECEITFUL AND WANTED TO CONFUSE JOHN.

Sandra M. Boschetto,
Michigan Technological University

CULTURE ASSIMILATOR

Read the following passage carefully, and circle the letter that corresponds to the correct response.

An American brings his Chinese wife back to the States for a visit with his parents. The parents greet their daughter-in-law warmly and express the hope that she will "relax," "rest," and "enjoy" her stay. The daughter-in-law thanks them and says that this is just what she intends to do.

The next morning the in-laws are surprised to discover that their daughter-in-law woke up early and cleaned one of the bathrooms. Later, the daughter-in-law asks the in-laws what they would like for dinner. The mother, still confused by the bathroom cleaning, tells her not to worry, and that she (the mother-in-law) will prepare the meal. The daughter-in-law feels hurt. That evening the daughter-in-law remains in the kitchen trying to help as best she can. The mother, not needing nor wanting any help, tells her sharply to please sit down and relax. Both the mother and the daughter-in-law feel somewhat hurt and unsettled by the incident. From the Chinese daughter-in-law's point of view:

a. The daughter-in-law could not stand the dirty bathroom or the way she saw the food being prepared;

b. This was how she "relaxed" and "enjoyed;"

c. Her mother-in-law really didn't expect her to "relax and enjoy;" it was her duty to relieve her mother-in-law from the routine household chores;

d. She wanted to prove to everyone that she could act like an American.

Workshop on Understanding Intercultural Literacy, held at Stanford Institute for Intercultural Communication, Stanford University, July 31-August, 1983.

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CULTURE ASSIMILATOR

An Iranian student named Ali attends an American high school. He becomes very attracted to Jenny one of his classmates. Jenny also liked Ali very much, so she invites him to spend the x-mas break with her.

During his stay they did a lot of shopping and going out. Every time Jenny wanted to hold Ali's hand or kiss him in public, Ali kind of backed off and changed the subject.

Well, to make the story short their relationship came to an end after x-mas when Jenny started going out with Jeff.

From Ali's point of view :

a) Jenny didn't get what she wanted from Ali but she did from Jeff.

b) Jenny was comming on too strong

c) Jenny could not accept the fact that holding hands and kissing is a very private and personal affair.

d) He should have bought her a X-MAS present in order to keep her.

Arman Shahnas

IRAN

Fall 1983

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Where are the two ladies?

The 20 most common gestures...What do YOU think they mean?

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THE BENEFITS OF THIS COURSE ARE ASTRONOMICAL. BY GETTING INVOLVED IN THE PRACTICUM I HAVE COME TO REALIZE WHAT A GREAT PRIVILEGE MY BACKGROUND IS. IN NORMAL HUMAN TERMS THIS PRIVILEGE MAY BE REGARDED AS ECCENTRIC. BUT IN REAL LIFE IT IS A PRIVILEGE THAT VERY FEW GET OR CAN COMPREHEND. I HAVE BEEN BROUGHT UP IN A TWO-WAY SPLIT WORLD. IN ONE, I WAS TAUGHT THE MORALS AND CUSTOMS OF MY TRIBE. IN THE OTHER I WAS TAUGHT THE WESTERN WAY OF LIFE. AND NOW IT SEEMS AS THOUGH THERE IS YET ANOTHER WORLD THAT I WILL HAVE TO EXPERIENCE WHEN I RETURN HOME.

ALTHOUGH PETE IS NOT YOUR TYPICAL AMERICAN WHO HAS LIVED ALL HIS LIFE IN THE U.S.A. AND I AM NOT THE TYPICAL TRIBESMAN WHO HAS LIVED ACCORDING TO TRIBAL CUSTOMS AND TABOOS ALL MY LIFE, WE HAVE THINGS TO SHARE WITH EACH OTHER FROM OUR CULTURES. IT WILL BE MANY YEARS TO COME WHEN THE KENYAN CULTURE AND THE AMERICAN CULTURE WILL BE PARALLELS. THERE ARE MANY THINGS THAT DIFFER IN OPINION AND PERCEPTION IN THE TWO CULTURES THAT PETE AND I HAVE BEEN COMPARING.

SOME OF THE PECULIARITIES OF THE TWO CULTURES WE DISCUSSED CAN ILLUSTRATE THE CULTURAL DIFFERENCES WE ARE DEALING WITH. IS IT POSSIBLE FOR AN ORDINARY AMERICAN TO CONCEIVE HOW THE TRIBESMAN USES AN OUTHOUSE (LONG DROP) FOR A BATHROOM? ALMOST EVERY AVERAGE AMERICAN WOULD CONSIDER AN OUTHOUSE UNSANITARY. ALSO IT MIGHT SURPRISE THE AMERICAN THAT THE TRIBESMAN CONSIDER THE AMERICAN TYPE BATHROOMS HIGHLY UNHYGENIC...

THE STRUCTURE OF HOMES VARIES IN KENYA ACCORDING TO FAMILY INCOME. THE STRUCTURE OF HOMES IN AMERICA IS DETERMINED MORE BY THE CLIMATE OF THE REGION AND THE INCOME OF THE FAMILY. BECAUSE CLIMATE IN KENYA IS MILD, FOR MOST OF THE YEAR, IT PLAYS NO ROLE IN DETERMINING THE STRUCTURE OF HOMES. THE WEALTHY HAVE BIG, NICE LOOKING HOUSES IN KENYA AND AMERICA. THE MIDDLE CLASS PEOPLE HAVE SMALL, MORE MANAGEABLE HOUSES IN BOTH COUNTRIES. THE BUILDING MATERIALS USED BY THE AMERICAN MIDDLE CLASS AND THAT USED BY THE KENYAN MIDDLE CLASS ARE DIFFERENT. THE POVERTY-STRICKEN PEOPLE OF BOTH CULTURES HAVE THE SAME HOME STRUCTURE MAINLY BECAUSE THEY HAVE NOTHING THAT IS THEIR OWN.

THE WAY A TRIBESMAN THINKS CAN NEVER BE COMPARED TO THE WAY AN AMERICAN THINKS. THE AMERICAN THINKS ABOUT SUCCESS AND COMFORT WHILE THE TRIBESMAN THINKS ABOUT SURVIVAL OF HIS FAMILY AND WHAT HE CAN ROUND UP FOR THE NEXT MEAL. EVEN FOR MOST YOUNG MEN IN KENYAN CULTURE, THEIR MAIN CONCERN IS TO ESTABLISH A FAMILY REGARDLESS HOW LITTLE MATERIAL POSSESSIONS THEY HAVE. AND HIS OBJECTIVE IS TO HAVE A SON WHO CAN CARRY THE TRADITIONS OF THE TRIBE AFTER HE DIES AND HIS NAME. FOR AMERICAN YOUTH, IS THE DREAM OF THE FUTURE A SON OR A MILLION DOLLAR BANK ACCOUNT?

WILSON MBURU
KENYA
FALL 1983

...PERHAPS THE AMERICAN WAY OF DOING THINGS IS NOT THE ONLY WAY AND NOT NECESSARILY THE BEST WAY. I GUESS I HAVE BECOME LESS ETHNOCENTRIC.

BARBARA DIX
FALL 1983

ANOTHER COMPARISON WAS MADE BETWEEN AN EGYPTIAN (OR MEXICAN) AND AN AMERICAN'S VIEW OF TIME. IT WAS AMR'S IMPRESSION THAT AMERICANS SEEM TO BE ENSLAVED BY TIME, SCHEDULES, AND APPOINTMENTS. AN EGYPTIAN WILL BE MORE RELAXED AND LET CONVERSATION FLOW AMONG FRIENDS, BUSINESSMEN, AND PROFESSIONALS WITHOUT BEING SO ABSORBED IN THE NEXT COMMITMENT OR APPOINTMENT. NOEMI ALSO SUPPORTED THIS VIEW ABOUT MEXICANS.

JANET VITONE
FALL 1983